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who landed with Governor Hunter in 1710 were scattered from the banks of the Hudson. Many went to Schoharie and large numbers to Pennsylvania. In both localities their descendants reside to this day.

After this early and disheartening attempt in New York, large numbers of both Lutherans and Reformed from the Palatinate established themselves by direct immigration in Pennsylvania, whither they were attracted, not only by the agents of that colony, but by a determination to flee from their misfortunes at home, and to avoid, if possible, such disasters as had befallen their countrymen in New York.

The theory that the German colonists in New York could be profitably employed in the production of vast supplies for the British navy was dropped as suddenly as it originated. Then the responsibility of the English authorities for the welfare of the suffering Germans was evaded by the report of a committee of the House of Commons, which declared that the exodus from the Palatinate "was entirely due to land speculators who had obtained patents in the colonies and had sent agents into Germany to induce the colonists to emigrate to America" and settle upon these lands.

This book shows convincingly that these Palatines were not merely deluded "objects of speculation," the ignorant prey of agents for the colonists, but that the pressure of political and religious complications in their European home impelled the great exodus from the Palatinate and from Swabia at a time when there were comparatively few emigrants to America from other parts of Europe.

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GEORG BLAUROCK UND DIE ANFÄNGE DES ANABAPTISMUS IN GRAUBÜNDTEN UND TIROL.¹ Aus dem Nachlasse des Hofrates Dr. Joseph R. v. Beck. Herausgegeben von JOH. LOSERTH. Berlin: R. Gaertners Verlagsbuchhandlung, Hermann Heyfelder, 1899. Pp. 30. M. 0.75.

THIS is one of the publications of the Comenius-Gesellschaft. The late Dr. Joseph R. von Beck made a special study for many years of the sources of the history of the Anabaptists of the Reformation period, especially in Switzerland and southern and western Germany, and in 1883 his *Geschichts-Bücher der Wiedertäufer in Oesterreich-Ungarn* was published by the historical commission of the Imperial

¹"Vorträge und Aufsätze aus der Comenius-Gesellschaft," 7. Jahrg., 1. u. 2. Stück.

Academy of Sciences in Vienna. It was found to be a treasure-house of information, containing a large amount of original materials, largely chronicles, pertaining to the Anabaptist movement in Switzerland, Salzburg, Upper and Lower Austria, Moravia, Tyrol, Bohemia, southern Germany, Hungary, and southern Russia, to which were added many helpful comments in footnotes. In 1889, after Dr. Beck's death, his papers concerning the Anabaptists were placed in the hands of Joh. Loserth, a scholar who has made the best possible use of the materials gathered with so much painstaking investigation. Loserth's life of Hubmeier is by far the best biography of Hubmeier that has been published. This appeared in 1893, and other Anabaptist writings have since been published by him. From the papers of Dr. Beck, Loserth now adds a monograph on Georg Blaurock and the beginnings of the Anabaptist movement in Graubündten and the Tyrol. His own labors in connection with the work are confined to slight emendations, with such references to Anabaptist literature as serve to bring the work in this respect to date.

Blaurock was one of the most forceful personalities developed by the Anabaptist movement. To his brethren he was known as the "Strong George" and the "Second Paul." His earnest and eloquent public address made him a welcome messenger of the new faith, and the common people, wherever he went, heard him gladly. Dr. Beck, in his study of the Anabaptist movement, brought together in this valuable monograph whatever could be learned concerning Blaurock's eventful history, and Loserth has done a good service in its publication.

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AN INTRODUCTION TO THE CREEDS AND TO THE *TE DEUM*. By A. E. BURN, B.D. London: Methuen & Co., 1899. Pp. xiv + 323. 6s.

THE author takes up first the earliest phrases in Christian literature which have been regarded as the beginnings of formal creeds. Through these he works his way to the Old Roman Creed and the Old Creed of Jerusalem, where he finds firmer ground. He then traces the formation of the Nicene Creed as we have it, a task more difficult than one might suppose. He treats next of the so-called Athanasian Creed, or "*Quicumque*." The Apostles' Creed follows, and then the *Te Deum*. Many local and temporary creeds are also brought before us in the